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Arthur W. Coolidge, grand master; Francis D. Taylor, deputy grand master. Standing—Charles M. Proctor, junior grand warden; Charles E. Cooke, senior grand warden; Whitfield W. Johnson, grand marshal.



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WELCOME Arthur W. Coolidge, who now assumes the Grand Mastership of Massachusetts Freemasonry comes to that important office well skilled in the arts and architecture of Freemasonry. He has served long and faithfully in minor offices, is familiar with Massachusetts problems as few are, possesses qualities of sagacity and calm judgment as well as vision and breadth of mind.

The Craft will watch with care his conduct in these crucial days confident that this man "chief among his equals, and a Mason" will be a strong and sufficient leader.

THE CRAFTSMAN bespeaks for him the favorable consideration and support of all men to whom the history and traditions, the purposes and practices of "our gentle Craft" are dear.

VALE To Most Worshipful Albert A. Schaefer who this month retires from the high office of Grand Master of Masons in Massachusetts the gratitude of the Craft hereabouts goes for an administration during three eventful years characterized by sound judgment, worthy the traditions of this oldest of Grand Lodges in the United States of America.

Brother Schaefer's tact, discernment and great ability have been made manifest in many ways—not spectacularly but none the less ably. He retires with the good wishes of every one.

STAR Coincident with the approach of the Star of Bethlehem comes the Proceedings of the Order of the Eastern Star of Massachusetts.

It is an admirable document compiled through the office of the veteran Grand Secretary, Carrie E. Cushing and shows the Order to be functioning favorably and highly creditably through a devoted organization of Grand Officers as well as the matrons and officers of the 206 Subordinate Chapters throughout the Commonwealth.

There have been 1,009 new members added during the twelve month period under review though with death and demissions a loss of 920 occurred. The present membership is 43,784. The total amount received from dues was \$32,838, which was apportioned \$21,898.50 to the Home Maintenance Fund and to the General Fund \$10,949.75. The second oldest Chapter in the jurisdiction—Stella of Worcester, holds the record of the largest membership with an enrollment of 735. New grand officers were elected at the annual

meeting held in Boston and auguries for the New Year are bright.

The good sisters of this worthy Order are to be complimented on their zeal in behalf of the less fortunate and their splendid supplementary contribution to Masonic Craft purposes.

GREETING Through forty years now it has been our privilege to extend at this time greetings to CRAFTSMAN readers throughout the world. In many lands this journal has been read and appreciated by men to whom Freemasonry is something more than a name. Formerly from China and the Malayan peninsula, from many countries now in enemy hands came to us words of commendation and encouragement. Proscription has prevented these men from the closer contacts of pre-war days, but there is hope, which is growing stronger, that soon we shall be re-united again to those whose fraternal relationship was so highly valued. We all look forward to that happy day. Meantime to all to whom these words may come THE CRAFTSMAN extends hearty good wishes for a Happy New Year in 1944—and beyond.

POLITICS An admirable axiom which cannot be too frequently stressed, "It is not necessary that we all think alike; it is necessary we all think" comes to mind in the present deplorable situation, due to mixed or mused-up thinking in the political arena of this country, in Washington, D. C., the nation's capital.

We are and have been for some time engaged in a cruel war, with elements vital to the nation's welfare involved. Upon the result of the victory we seek to secure over our enemies will depend the future happiness of the whole world. Yet amid the mass of the populace may be seen elements which, following purely selfish interests, seem to forget that all for which we strive may be lost through disunity, dissension, and the lack of complete national solidarity, regardless of creed, color or political party affiliation.

Politics gone berserk characterizes all too often the American scene. Emotional appeal supplants common sense. Pressure groups energetically pursue profit and privilege. What a pity we cannot all realize that our national life is threatened, and stay this bickering.

A fair warning to present leadership may be made that the electorate will not be disposed to give its trust to any party that does not know its own mind, and there is ample evidence just now that the great mass of the ordinarily inarticulate electorate will manifest itself emphatically in a forthcoming election. There are great differences among leaders (sic) of political thought in the United States. One of the instincts which move the electorate here is a feeling that any party which

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seeks its confidence must not too often and too long exhibit itself as riven by public differences, splits or factions.

One imagines the public mind unconsciously forming the view that if any party cannot manage its own affairs without all the present washing of its dirty linen in public it cannot manage the affairs of the nation.

The same lack of confidence toward us is illustrated in the attitude of foreign countries or governments which appear to be constantly confused by our factions.

"HARDENING OF THE ARTERIES"

A STUDY IN THE RENEWAL OF INSTITUTIONS

From the Supreme Council sermon by Ill.^l. Charles Wesley Flint, D.D., LL.D., 33^o
Bishop of the Methodist Church, Syracuse Area.

The arteries are the media through which the vital fluid flows to all parts of the body. To perform this function they must be elastic, distensible, pliable; adapted to the purpose and constantly responsive.

Institutions and organizations are the arteries of the body of civilization, of the body politic, the body economic, the body social. They exist solely for the purpose of carrying vitality and power to all spheres of activity. They too must be elastic and flexible, continuously adapted and ever responsive to the functions for which they were created.

Physical arteries tend to harden, to lose elasticity and pliability, indeed to become stiff and unyielding; their capacity being thereby diminished. Institutions seem to be even more susceptible to this malady, tending too readily to lose flexibility, to cease to be responsive, to become "set"; their capacity to serve being thereby impaired.

Nature tries to compensate for the physical hardening process by increasing the pressure often to the point of an arterial "blow-out," while to care for this higher pressure the heart is enlarged. To offset the deficiency the body begins to work for the arteries instead of the arteries for the body.

In the same way, institutions and organizations, having lost flexibility and adaptability, seek to compensate for diminished capacity by pressure programs, ad hoc efforts, and in some cases by enlargement of headquarters with additional secretaries and field agents. So much for the analogy introducing the theme of the hour.

THE DEVOLUTION OF AN ORGANIZATION

"I've got an idea" or "He has an idea" are frequent exclamations. I wonder if that is just the right way to word it. Should we not rather say, "An idea got me!" "An idea has him!" A man may be known as a man without getting an idea, more's the pity, but an idea cannot be known as an idea unless it gets a man. It cannot go spooking around, unseen, unheard, unfelt, getting nowhere, doing nothing. It must get into a man to get out among men.

If there is admittedly a big job to be done, why don't we sink our differences at least for the time being and get on with the job?

These questions apply with force just now in the situation which confronts us, and while it is no part of Freemasonry as an organization to play any active part in politics as such, it is necessary for all Masons to *think* and think hard on this matter of political leadership upon which so much of their future happiness and that of their families depends.

Then, alas, begins the "Natural History of an Idea" or "The Devolution of an Organization."

First, the Idea works a man for the sake of the Idea, which becomes his Cause. Then it gets other men; the Idea works men for the sake of the Idea, their Cause. They organize; the members work the organization for the sake of the Idea, its Cause. Then the organization and the idea are merged in thought; the members work the organization for the sake of the organization and its cause, but, short-circuiting, soon makes the cause only an accessory after the fact.

In the semi-finals, the organization begins to work the members for the sake of the organization, while, in the finals, the organization works the members, the Idea, everybody and everything, for the sake of the organization, just to keep it going.

Too true! The Idea, be it Ideal, Vision, Message or Conviction, becomes first standardized and formalized, then cramped and confined, smothered and stifled, and at last embalmed or mummified—which is death.

The dead should be buried or resurrected. When any institution or Government, created to serve inalienable rights, destroys such rights, it should be altered or abolished and replaced by a new form. The only alternative is to be re-en-lifted. When religious institutions by crystallization stifle religious life, there will either be a burial and a replacement by a revolution as in Russia; or a re-en-lifting by a reformation or revival under a Luther or Wesley.

INSTITUTIONAL RENEWAL I.

Keep the organization adapted and responsive; ever fluid, never solid (nor gaseous!), constantly being renewed. It is an axiom that anything dealing with life or personality must be more than objective, external or formal; rigid, static, or given.

Culture is not inherited. Its forms and materials and patterns may be to some extent, but culture must be repossessed by each generation for itself, be "born again in thought." Democracy cannot be bequeathed. Its forms, raw materials and patterns may be to some ex-

tent, but Democracy must be born again in each generation and in each individual, re-grasped, reenacted, not merely received, but truly re-possessed.

The Temple of Religion must be rebuilt by every age for itself and by every individual for himself. The materials and the patterns of the past will be available, but the temple must be re-erected and re-furnished anew. Religion begins, not when a man says "God," but when fervently and reverently he exclaims "My God."

The Temple of Masonry must be rebuilt by each class, and by each candidate for himself. The same stones, the same designs upon the trestle-board, but "born again in thought" for him.

II.

Keep the purpose ever supreme over the organization ever subservient to its purpose. Test a meeting by its objective rather than by its statistics or mechanics, the ritual by its message rather than by the perfection of its performance.

The pageant may be aesthetically beautiful, socially delightful, but *does anything happen?* Check up by the difference it has made by actual progress in the direction to which it points. That progress may be as silent, as gradual, as unspectacular as growth in nature—but as real. The question in Masonry, as in vaccination, is "Did it take?" Is our ritual, our brotherhood, vital, pulsating? A knife-thrust would be a realistic test of an artery. If we were to thrust a knife, here and there, into our "work" would it bleed?

Have we possessed ourselves of the teachings, principles, lessons of the Order—rather have they possessed us, with resulting zeal and a following through of all implications?

BIOGRAPHY

GENERAL ALBERT PIKE

Raised to the Degree of Master Mason in Western Star Lodge, No. 2, Little Rock, Arkansas, in 1850. Elected Worshipful Master, 1851. Created a Knight Templar in 1853; received Scottish Rite Degrees, 4th to 32nd, in 1858. Elected in 1859 Grand Commander of the Southern Supreme Council of the 33rd Degree, Ancient and Accepted Scottish Rite, Albert Pike was born in Boston, Mass., December 29, 1809, of a family in which are several famous names, such as Nicholas Pike, author of the first arithmetic in America and the friend of George Washington, and Zebulon Pike, the explorer, who gave his name to Pikes Peak. His father, he tells us, was a shoemaker who worked hard to give his children the benefit of an education; his mother, a woman of great beauty, but somewhat stern in her ideas of raising a boy. As a child he saw the festivities at the close of the war with Great Britain in 1815.

When Albert was four his father moved to Newburyport, and there the boy grew up, attending the schools of the town, and also the academy at Framingham. At fourteen he was ready for the freshman class

III.

Some have misconstrued the word "speculative." Truth is not in the clouds. A man becomes an Operative Mason, not merely by knowledge about stones and mortar, but by application of that knowledge. So a real Freemason becomes such when he not only intellectually apprehends the elements of Truth, but when he translates such knowledge into character and brotherhood.

The real test of the Great Light is not its location in the arrangement of Church or Lodge, nor in the verbal homage of ritual, but "Does it shine?" "Does it enlighten?" Has the God who said "Let there be light," who "commanded the light to shine out of darkness," shined in our heart to give us the knowledge . . . ?" (See II Corinthians 4:6.)

Duty to God? Is He for each and for all of us, the great Fundamental, first, ever-foremost and central, on whom we actually depend, in whom we repose a personal trust?

Duty to neighbor? Have we real brotherly love for our neighbor, ready to do good not only to those who are of the household of faith, but to all men? In a world where no man of any color in any part of the world is over sixty hours from our nearest airport . . . who is our neighbor?

The principles of Christian inclusiveness and of Masonic universality will face a severe test in the days immediately ahead, in orienting America in a world where we are all members one of another, where a preferred claim is granted by all the others to only one class. "We that are strong ought to bear the infirmities of the weak."

at Harvard but was unable to pay the tuition fees for two years in advance, as was required at that time, and proceeded to educate himself. Had he been admitted to Harvard he would have been in the class of Oliver Wendell Holmes.

The biography of Albert Pike is the inspiring story of an adventurer, soldier, author, lawyer and Mason, who through self-education rose to the zenith of distinction. Although he won fame in many fields, the most enviable position held by him was probably the last. For thirty-two years, until his death, he held the office of Grand Commander of the Supreme Council of the 33rd Degree, Ancient and Accepted Scottish Rite at Washington, D. C. During this time his Masonic writings brought him great fame and recognition from virtually every country in the Masonic world.

Perhaps it is because we have had many good leaders that we bemoan the lack of leadership in Masonry. The Craft, as a whole, however, has had no great, distinctive leader for many years.

WHEN THE ANGELS GO AWAY

A Christmas Homily

"And it came to pass when the angels went away again into heaven, the shepherds said one to another, Let us now go even unto Bethlehem and see this thing which has come to pass."

That was a sensible thing to do. These shepherds were pragmatists centuries before William James. They had listened, in wonder and awe, to the angelic messenger proclaiming the birth, in the city of David, of a Savior, even Christ the Lord. They were thrilled by the chorus of the angels, but when the angels went away, the shepherds hastened to Bethlehem to see what had really come to pass. It is always wise to follow reason, and subject even the promises and inspiration of religion to the test of experience.

All this is poetry, to be sure. What do we know of angels in this year of the Lord 1943? Precisely what the shepherds knew in the dawn of the first Christmas, no more and no less. Translated into sober prose, the angel song is a symbol of spiritual illumination—an deep stirring of our emotions, an unusual insight into the truth of Life, the challenge of an Ideal which disturbs our egotism, our complacency, our facile acceptance of things as they are.

These moments of high inspiration do not come often, but they come. The immemorial message of Christmas, for example, is an angel song, but what happens when it is all over and the angels go away? What is the aftermath of radiance? Do we treasure an unusual spiritual experience in our hearts, locking it away from everything except memory? Do we foolishly set it on a lofty pedestal, as one places a sacred image in a shrine, to become the symbol of something beautiful which happened to us once upon a time? Think what the shepherds would have missed if, when the hillside was dark and silent again, they had not gone into Bethlehem to bow in adoration before the Child.

THE WAY OF THE SHEPHERDS

It may seem hopelessly old-fashioned, but there is no way out of the tragedy and confusion of these days but the way of the simple shepherds of Bethlehem. Vision is worthless if it does not comfort us with an immediate task. Ideals are inspiring but only if they illuminate routine.

Education is all right—if it is conditioned by loyalty to one's highest thought. Religion is all right—if it sends a man from the waking hillside to the Manger. Science is all right—if it does not deafen one's ears to the songs of angels, or blind one's eyes to the radiance of the heavens. Philosophy is all right—if it keeps one eternally on the march from inspiration to reality.

It is always unfortunate when the Christmas spirit is

an affair of twenty-four hours. What avails a Christmas truce if the fighting begins all over again? Why sing the carols of good will and continue to cherish a grudge? Why talk glibly about the Brotherhood of Man and do nothing to lessen the tensions of race and color and creed?

It is not because we are hypocrites. It is because we do not think. It does not always occur to us to bridge the gap between our inspirations and our conduct. We have not followed through, which is always an error in technique whether in the game of golf or in the larger game of life. We have heard the angel song but we have not gone into Bethlehem.

For example, a Scottish Rite Freemason may exemplify a degree which teaches a lesson of reverence for the holy name of God, and then go out to take God's name in vain. Or he may deliver a thrilling lecture on Toleration and be himself intolerant in religion or politics or in racial attitudes. When the angels of high inspiration go away such a man does nothing about it. He does not relate ritual to his own everyday life. A Scottish Rite Freemason may assent to an obligation of fellowship, yet fail to protect a brother's good name from scandal and whispered gossip, or he may not deal justly in business with a Masonic brother or with one outside the Lodge. He has heard the angel song, but he has not gone to Bethlehem.

THE ETERNAL CHRISTMAS

This is a plea for a Christmas which lasts after the angels go away, a plea for a persistent continuing spirit of good will. Can we live at peace with all men—as far as we ourselves are concerned? Can we learn to disagree without breaking fellowship? Can we differ in opinions and continue to cooperate for the sake of the larger good? Can we carry the radiance of Christmas into life's darker hours?

Like the shepherds of Bethlehem and the Wise Men from the East we seek the Reality behind the Symbol. It is not enough to hear the song of the angels and see the dazzling beauty of the star. We must go to Bethlehem and see the Child and bow before him. That is the end of the Christmas quest, an end which is only a beginning!

"There will come a time," says Jean Paul Richter, "when it shall be light; and when a man shall awaken from his lofty dreams, and find his dreams still there, and that nothing has gone save his sleep." M.H.L.

PEARL OF THE PACIFIC

A Story of Freemasonry in the Hawaiian Islands

By M.W. RAY V. DENSLOW

Pearl Harbor, December 7, 1941!

The name and date are indelibly fixed in the mind of the civilized world, marking the attack of the Japanese on the great American naval base in the Hawaiian Islands. What Americans do not know is that a fine Masonic lodge exists at Pearl Harbor, established primarily for the benefit of members of our Army, Navy, Marine Corps and Coast Guard.

Before going into the history of this particular lodge let us go into the history of Freemasonry in this outpost of the Pacific, for its Freemasonry came many years before the islands were acquired by the United States. The islands are now known as "The Territory of Hawaii," and certain facts should be known at the outset which should give a higher appreciation of what Freemasonry is and what it has meant the following islands, their area being shown in square miles:

Hawaii, 4,016	Lanai, 140
Oahu, 598	Nihau, 97
Manui, 728	Kahoolawe, 69
Kauai, 547	Molokini, 2.7
Molokai, 261	

Population of the territory has increased remarkably in recent years; there is a large foreign population consisting of Japanese, Chinese, Portugese and others, making some unusual conditions not found in our mainland. The capital city is Honolulu with a population of 154,476 (1939).

There are in all twenty islands, only those named above being inhabited; the group extends in a chain, from northwest to southeast, for almost 400 miles. They are 2,100 miles from San Francisco, 126 miles nearer than Los Angeles. Most of the Islands are mountainous and of volcanic origin. One of these craters is the largest in the world. Mauna Loa, another, is still active. Sixteen miles away from Mauna Loa is Kilauea, the largest active volcano in the world. The climate of the Islands is that of perpetual summer.

At Schofield Barracks is one of our largest Army posts, while at Pearl Harbor the Navy maintains a large base and dry dock. Here also are aviation fields and a radio station.

HISTORICAL BACKGROUND

The Islands were discovered by Captain Cook in 1778; here he met his death during a second visit in 1779. To King Kamehameha goes the credit for having brought the Islands under one rule in 1791. His rule became a constitutional monarchy in 1840 and ended when a revolution drove Queen Liliuokalani from the throne in 1893. Attempts were then made to secure annexation to the United States, but these failing, a republic was proclaimed July 4, 1894. The Spanish-American War brought the Islands again into the lime-

light, and an agreement to annex was voted by the Hawaiian Senate which was later ratified by Congress July 7, 1898. Hawaii then became a territory of the U.S.A. It is ruled by a governor appointed by the President for four years, approved by the Senate; the appointee must have been a resident of the territory four years. It has its own legislature and elects a delegate to our Congress.

HAWAIIAN MASONIC CENTENNIAL

In the *Hawaiian Advertiser* of April 11, 1942, appeared the following news item:

Masons Celebrate One Hundredth Anniversary. An important ceremony will mark the one hundredth anniversary of Lodge le Progres de L'Oceanie at 2:00 p. m. Saturday in the Masonic Temple. . . . Past Masters are to occupy all the chairs. At this ceremony a Master Mason degree will be exemplified. . . . Masonry at the present time includes many members from all branches of the Armed Forces and leaders in all walks of life. Most of the officers of Lodge le Progres de L'Oceanie this year are serving with the Armed Forces.

In Hawaii the history of Masonry reveals that Captain Cook was a member of the fraternity. The earliest account of Masonry published in a Honolulu newspaper appeared in the *Pacific Commercial Advertiser* by H. G. Davis in 1857. It refers to the "institution" of the Lodge le Progres in March, 1843."

The attitude of the people of Hawaii is shown in an editorial which appeared in the above newspaper on April 13, 1942:

"Lodge le Progres' Celebration: A century of Masonry in Hawaii was celebrated Saturday in an impressive ceremonial commemorating the institution of Lodge le Progres de L'Oceanie on board a whaling ship in Honolulu Harbor, April 10, 1842. A hundred years is but a day in the story of the Masonic brotherhood reaching back into the beginnings of civilization when men first conceived the moral laws and bent their own habit of life in conformity. A mystic fraternity, this, uniting men in all ranks of society by the bond of an ideal, the humble and the great standing shoulder to shoulder on one common plane. For a hundred years, Masonry has been a moving force for all that is good in the building of sound morality in the social order in Hawaii as throughout all lands."

SOME EARLY-DAY MASONS

It was a Mason, Captain James Cook, who discovered the Islands, January 20, 1778, and to them he gave the name "Sandwich Islands," honoring the Earl of Sandwich. But so far as can be ascertained, Cook did nothing in the way of organizing a Masonic group. In 1809, Captain John Meek, another Freemason, sailed into the harbor; he later decided to make his home in the Islands and was the last of the charter members of

the first lodge to die, his death occurring in 1875. He became Scribe of the Royal Arch Chapter there December 8, 1870. The records do not show where he received his degress but do show his death January 29, 1875.

Walter R. Coombs, one of the Islands' leading Freemasons, tells of this first lodge:

Masonry as an organization first came to Hawaii in 1841, when Captain Le Tellier of the bark "Ajax" from Havre, France came with legate power to establish lodges in the Pacific, and Lodge le Progres de L'Oceanie No. 124 was chartered by the Supreme Council of France in 1842 and is the oldest Masonic lodge in the United States west of the Missouri River. (This statement is hardly in accord with the record.—EDITOR.) This lodge, located in Honolulu, was transferred to the Grand Lodge of California in the year 1905 and is the largest blue lodge in the territory, with a membership of 362.

Le Tellier's authority specified that he should "set up lodges in the Pacific Ocean and elsewhere in his voyages; to issue warrants; to call upon the Supreme Council for charters; to make Masons at sight; to be forever given the Grand Honors upon his appearance in any lodge of his creation."

He was restricted to the three degrees of Ancient Craft Masonry, and so far as is known his labors consisted in the establishment of the one lodge, Le Progres de L'Oceanie. Let us, therefore, take up the story of this famous lodge.

This is the most famous lodge on the Islands; during the time it worked under French charter it numbered among its members two kings, the prince consort, one governor, and some of the most prominent and influential men of the community. Le Tellier, the sea captain who organized the lodge, was a man of wealth and pretension and was well known in his native country for his business dealings. In the harbor at Honolulu he found men of every nationality, and to them he disclosed his credentials. The lodge was first organized under dispensation at an unfixed date in 1841; it began its labors and later received its charter (No. 124). In 1905 it attached itself to the Grand Lodge of California under the name "Oceanic" and took the number "371," but later the lodge was permitted to return to its original and full name, under which it was chartered by France.

It is unfortunate that the first papers of this interesting lodge should be lost. The first minutes are those of January 17, 1846. Even the original charter appears to have been lost; a duplicate was issued from France, dated April 8, 1842. In 1916, California gave the lodge permission to retain a part of the old French ritual of the 3°.

Records show that S. Reynolds served as Master from 1842-1847. Captain John Meek, referred to above, was Master in 1856. King Kamehameha was Master in 1859 and again in 1861 and 1862; he was succeeded by

the consort of the Queen Liliuokalani, John O. Dominis, in 1863, 1864; he served also in 1868.

The records contain some very interesting matter:

1857: "Bro. Kamehameha (King Kamehameha IV) was examined by Bros. Vincent and Rooke as to his proficiency in the first and second degress, in which he showed much knowledge and reflected credit upon himself as well as his instructors."

Dec. 31, 1879: This was a called meeting "in response to the invitation of His Majesty, Brother Kalakaua I, Past Master of the Lodge, for the purpose of laying the cornerstone of his new Iolani Palace. The members of Hawaiian Lodge No. 21 and visiting brethren having been invited to participate in the ceremonies, the brethren assembled at the hall of Lodge le Progres de L'Oceanie No. 124 at 10:00 a. m. The Lodge was opened in due and ancient form, after which the brethren were called to proceed to the palace grounds, where the ceremonies of the laying of the cornerstone of the palace were performed under the direction of Brother Past Master David Dayton, acting as Grand Master. Afterwards the cornerstone was laid according to the ancient usage of the Craft. His Majesty, Past Master Kalakaua, presented the Lodge le Progres a silver set of the working tools of the Craft which had been honored by service in the work just completed. A fitting acknowledgement for the valuable and noble gift was made to Brother Past Master, His Majesty the King, by the Worshipful Master. After the work of the occasion was completed the members of the Lodge and their guests returned to the Temple, where the Lodge was closed in due and ancient form."

The Lodge still preserves these beautiful working tools among its most prized possessions. We are intrigued by another of these minutes of the lodge:

Oct. 27, 1882: The jewel of Past Master was received by Brother Higgins. "A communication from His Majesty, David Kalakaua, a Past Master of this lodge, inviting the members and visitors in good standing to a banquet at Iolani Palace in honor of the day (St. John's Day), having been accepted by the Worshipful Master, was approved by the Lodge. Hawaiian Lodge No. 21, having also been invited, assembled in our Lodge room to form in procession."

On August 5, 1898, the Lodge conferred the 3° on Brother Benjamin F. Dillingham, whose genius is said "to have fashioned the Island of Oahu into an industrial empire." On August 3, 1900, Governor Wallace R. Farrington was made a Master Mason. He was then editor of the *Advertiser*, general manager of the Star-Bulletin Publishing Company, had served as a member of the territory's Commission of Public Instruction and was a regent of the College of Hawaii. Alexander Cartwright, father of American baseball, was a member of one of the Hawaiian lodges. These few entries furnish ample evidence of the type of men who compose Freemasonry on the Islands.

Before concluding the story of this remarkable lodge

we shall again refer to the royal family and its connection with the fraternity. King Kamehameha IV was made a Mason during the months of January and February, 1857; he was made Master in 1858 and again in 1860 and 1861; his death occurred November 30, 1863. He served as Master when David Kalakaua was made a Freemason in 1859. Kalakaua became Master, November 11, 1875. Brother Kalakaua held many Masonic honors; he was Master and Secretary of his lodge, High Priest of his Royal Arch Chapter, Commander of Knights of Templar, 33° of the Scottish Rite and honored by his selection as a Grand Cross of Honor. He was crowned king on February 12, 1883, and his Masonic brethren were his special guests at the coronation. His death occurred in 1891. John O. Dominis, Prince Consort, was made a Mason in 1858 and was Master in 1862, 1863, 1867. Dominis was Master of his lodge, Commander of the commandery of Knights Templar, 33° of the Scottish Rite and knighted Grand Cross of Honor. Prince David Kawanakakoa of the Kalakana Dynasty was made a Mason in 1900.

HAWAIIAN LODGE NO. 21

The first American Lodge—or at least the first chartered by an American jurisdiction—was Hawaiian Lodge No. 21, for which dispensation was issued by the Grand Lodge of California, January 12, 1852. The charter was later granted, dated May 5, 1852, the first to be granted by California in territory outside Continental U.S.A.

The name of Captain John Meek, associated in business with John Jacob Astor, was not unknown to Freemasons of the Islands. It was in his home, December 8, 1851, that thirteen Master Masons met and decided to petition for a new lodge in Honolulu. The dispensation, dated January 12, 1852, was received February 10, 1852, on which latter date the first communication of the lodge was held. Meetings were held in a two-story frame house belonging to Captain Meek, located on the lower side of King Street near Smith Street, until October 6, 1856, when the lodge moved to a three-story brick building, Queen and Kaahumanu Streets, where they occupied the third floor until September 30, 1879. This was the first three-story brick building ever erected in Honolulu, and the bricks and much of the material for its building were brought around Cape Horn from Boston, no small voyage in those days. The cornerstone of a new Temple was laid Saturday, January 4, 1879, at the corner of Fort and Queen Streets, the hall being dedicated September 30 of that year. This building was used for the next thirteen years; the cornerstone of a new building was laid December 27, 1892, at Hotel and Alakea Streets, dedicated November 27, 1893. Here the lodge remained forty-five years, occupying a new building at Makiki and Kinau Streets, July 31, 1937, also occupied by the bodies of the Scottish Rite.

At the cornerstone laying January 4, 1889, the occasion was graced by the presence of King Kalakaua, Queen Kapiolani, the heir apparent Liliuokalani, and all the officers of the Cabinet.

MAUI LODGE NO. 472

The Island of Maui lies one hundred miles southeast of the Island of Oahu. Here July 10, 1872 (?), California established its second Hawaiian Lodge. It was chartered as Maui Lodge No. 233. The whaling industry and sandalwood industry declined to such an extent that supporting a Masonic lodge became a real problem. November 17, 1877, the lodge voted to surrender its charter. The books of the lodge were returned to Grand Lodge; \$417.00 in the treasury was contributed to the benevolent fund of Hawaiian Lodge No. 21. Later, conditions on the Island changed and the brethren again sought to establish the lodge. In 1904 a sufficient number of petitioners was secured, and application was made of the Grand Lodge of Scotland for a charter; each member contributed \$75.00 to establish the lodge and shortly thereafter "Lodge Maui No. 984" was chartered, its first meeting being held at Wailuku, Maui, September 24, 1904. Later, and in 1918, in order to work more closely with other lodges working in the Islands, it was thought best to transfer its jurisdiction to the Grand Lodge of California. The Grand Lodge of Scotland graciously relinquished jurisdiction December 7, 1918, endorsed its charter to Lodge Maui and returned it as a memento of their former relationship with the Grand Lodge. It thereupon took a charter under California—

"but with the specific understanding that the lodge continue as 'Lodge Maui' with whatever number might be assigned, that its officers become the officers of the new lodge, and that its Past Masters be considered as Past Masters as though it had always been under California jurisdiction."

California consented to these provisos, and the first meeting of Lodge Maui No. 472 was held at Kahului, Maui, December 14, 1918.

HONOLULU LODGE NO. 409

Honolulu Lodge No. 405 was organized June 10, 1895, by a dozen or more members living in and near Honolulu. It was first known as Pacific Lodge No. 822, receiving its dispensation from the District Lodge of Queensland, then working under jurisdiction of the Grand Lodge of Scotland. It was chartered August 1, 1895. At its first meeting on June 10, 1895, seven petitions for the degrees were received. Many of the active members of the lodge had been active in Hawaiian Lodge No. 21. In the year 1910, in line with action taken by other Masonic groups in the Islands, jurisdiction was transferred to the Grand Lodge of California, and while the name remained the same, it received a new number—Honolulu Lodge No. 409.

The lodge has had a fine membership list. James S. McCandless, one of the Hawaii's pioneer builders, became Imperial Potentate of the Shrine. Walter R. Coombs is one of the best-known Masons in the Islands. George F. Wright served the city of Honolulu as its mayor eight years. Robert W. Shingle was president of the Territorial Senate for several terms. Curtis Piehu

Iaukea, one of the few members of Hawaiian blood, was appointed Secretary of Hawaii in 1917 by President Wilson and served as acting governor on several occasions.

KILAUEA LODGE NO. 330

Kilauea Lodge No. 330 is located at Hilo; from February 22, 1879, until October 10, 1879, it worked under a dispensation issued by the Grand Lodge of California, at which latter date it was constituted and set to work under charter. While its membership was smaller than that of many other lodges, it carried the standards of Freemasonry high in Hilo.

SCHOFIELD LODGE NO. 443

Schofield Lodge No. 443 was given a dispensation by the Grand Lodge of California, December 8, 1913; its charter is dated October 15, 1914. Its first meetings were held in the old village of Leilehua, but later moved into the government post in a building constructed for lodge use. In the beginning the membership was limited to men in the Armed Services; afterwards, because of changing conditions, civilians were admitted. The building having become too small for lodge use, a new Masonic Temple was erected at the edge of the reservation in 1932. Because of the military character of the lodge surroundings, the membership is made up of military and naval men, many of whom are on the five seas and scattered into many nations. During the war periods, it has been very hard to maintain a permanent membership, but the lodge is carrying on a fine work and supplies the needs of those who are stationed at Schofield Barracks, one of the largest posts of the U. S. Army.

KAUAI LODGE NO. 589

The Island of Kauai is the most northerly and westerly of the eight larger and inhabited islands; it is twenty-five miles in length and twenty-two miles in breadth; the population of the island (1930 census) was less than 35,000. It is known as the "Garden Island." The Island has an annual rainfall of 500 inches.

Fortunately, a committee has printed a history of Freemasonry on the Island of Kauai. It shows that a meeting of members was held at the residence of Postmaster Strehx, Koloa, December 27, 1886. Other such gatherings were held December 27, 1891, and December 30, 1893. No other meeting was held until June 25, 1902. Twelve meetings in all were held, the last December 17, 1921. A Masonic Club was formed June 10, 1921, and as a result of this meeting, it was decided to organize a lodge. It was estimated that the initial cost of a lodge would be \$1,000.00 and current expenses would amount to \$110.00 per month. A petition was drawn up March 20, 1924, headed by William Richard Hobby, who had been a member of Sojourners Lodge, working on the Canal Zone. Grand Master Crites, of California, visited the Island May 16, 1924, at which time the new lodge was officially launched. William R. Hobby was the first Master U. D. The lodge is empowered to meet at Lihue, according to the charter dated October 16, 1924. Grand Masters of California have visited the Islands on many occasions.

PEARL HARBOR LODGE NO. 598

May 1, 1924, a meeting was held by a number of Freemasons, resulting in the organization of the Naval Masonic Association; its object was the eventual establishment of a Naval Lodge in the Hawaiian Islands. After months of effort on the part of interested Masons, twenty-five petitions were secured and a petition duly forwarded to the Grand Lodge of California. September 25, 1924, the petitioners were assembled and formed into a lodge U. D. While originally established as Naval Lodge, it was chartered October 16, 1924, as Pearl Harbor Lodge No. 598. This lodge was established to serve the Armed Forces of the U. S. A. and numbers a large membership, most of whom wear the uniform of some of the military or naval forces. Like the lodge at Schofield Barracks, it has to contend with an unstable membership by reason of their present occupation.

The latest statistics available (1941) show the following:

Lodge Number and Name	Location	Date of Charter	Fees	Dues	Membership
371 le Progres de L'Oceanie	Honolulu	1905	\$80.00	\$12.00	364
21 Hawaiian	Honolulu	1852	\$80.00	\$12.00	337
472 Maui	Kahului	1918	\$75.00	\$12.00	130
409 Honolulu	Honolulu	1910	\$80.00	\$12.00	222
330 Kilauea	Hilo	1897	\$50.00	\$12.00	182
346 Schofield	Schofield Barracks	1914	\$80.00	9.00	198
589 Kauai	Lihue	1924	\$75.00	\$12.00	96
598 Pearl Harbor	Honolulu	1924	\$80.00	\$12.00	226
Total					1,755

When it is known that the population is made up of so many diverse elements, the number of Freemasons on the Islands does not appear small. Last census showed the following population.

Japanese	155,042	Caucasian-Hawaiian	21,055
Filipino	52,430	Puerto Rican	7,736
Portuguese	30,708	Korean	6,738
Chinese	28,601	Spanish	1,219
Asiatic-Hawaiian	21,638		
Hawaiian	21,165		

ROYAL ARCH MASONRY

Royal Arch Masonry has been represented in the Islands since 1857, when a dispensation was issued by General Grand High Priest Charles Gilman authorizing the formation of Honolulu Chapter No. 1. In his address he referred to the issuance of the dispensation to "Honolulu Chapter, at Honolulu, one of the Sandwich Islands, June 10, 1857."

All papers of the chapter having been submitted and examined by the committee, a charter was granted September 14, 1859. According to Secretary John S. Walker, the chapter continued work under the charter until July, 1861.

"at which time we received notice from your Grand Secretary requesting us to cease communication with your Grand Body during the existing troubles in the United States (War of 1861-65). And therefore in accordance with such request we remained dormant 'til the 20th May, 1870, when at a meeting held by the members here, it was resolved 'that an application be

forwarded to the General Grand High Priest for a revival of the charter. And in accordance with such request duly forwarded, we received from the G.G.H.P. under date 22 July, 1870, a dispensation under the private seal of J. M. Austin, G.G.H.P., authorizing us to resume work under the same."

The chapter petitioned the General Grand Chapter for a revival of its warrant, and the matter was presented to the triennial meeting in Baltimore, September, 1871. The parent body, during the excitement of war, had lost touch with Honolulu companions, for the G.G.H.P. wrote asking "when the chapter was organized, whether it had ever received a warrant, and other facts relative thereto."

The roll of members, as of 1870, showed the following:

His Majesty, Kamehameha V	G. C. McLean
Captain John Meek	John S. Walker
R. Davis	J. O. Dominis
A. McDuff	(Prince Consort)
E. P. Adams	J. H. Brown
C. P. Ward	C. N. Spencer
H. S. Swinton	F. Spencer
W. Babcock	L. Lamb

Sixteen companions had been exalted between the period December 8, 1870, and July 29, 1871. King Kamehameha died December 11, 1872. John Meek died January 29, 1875. In reviving the chapter the General Grand Chapter ordered the issuance of a duplicate charter, but it was reported in 1874 that the companions had "elected to reorganize under the warrant granted in 1859."

Cognizance of the chapter was taken in 1874, the G.G.H.P. stating:

"Our fair and dutiful daughter, Honolulu, seated upon an island of Hawaiian group, far away in the Pacific Ocean, keeps her lamp trimmed and burning and is contributing to the rapidly advancing civilization of a people who, not many years ago were destitute of light. May God, whom they now worship, preserve them from earthquakes and tidal waves."

Since that date the chapter has carried on, oftentimes under adverse circumstances, yet showing a substantial growth, the last report showing 164 members. Since Pearl Harbor, we understand, there has been more interest than usual shown in the work of the Capitular Rite. Incidentally, Honolulu Chapter No. 1 is the oldest of the subordinate chapters, working under the jurisdiction of the General Grand Chapter.

THE KNIGHTS TEMPLAR

Honolulu Commandery No. 1, Knights Templar, is one of the oldest of the Masonic groups on the Island. December 10, 1870, a dispensation was issued to R. S. Hollister, Joseph F. Smith, Joseph Ellis, George Green, M. Dutro, I. E. Hardy, R. Graham, W. C. Duigley, and H. W. Brickmaster to open and hold a commandery of Knights Templar in the Sandwich Islands, specifically "The Kingdom of Hawaii, in the Island of Oahu, and the City of Honolulu," with Hollister, Smith and Ellis the first three officers.

The Grand Encampment proceedings states:

"The petition for the dispensation to establish a Commandery in the Sandwich Islands was carefully considered before it was granted."

The reason for this was a question in the minds of many as to whether the Grand Encampment should go outside the jurisdiction of the United States, even though it was into nonoccupied territory. In bringing the matter to the attention of the Grand Encampment the Grand Master cited an experience in Mexico which turned out disastrously, yet he recommended the dispensation:

"I considered it constitutionally right and proper to grant the dispensation for a Commandery in the Sandwich Islands."

And then he added these significant words:

"If the Grand Encampment approves of this action, I am informed that an application for a commandery will be presented at an early date to be located in China."

Grand Master Fellows reported in 1874 that he had, on April 1, 1872, asked "Sir John O. Dominis to constitute Honolulu Commandery No. 1, Sandwich Islands, which duty he performed May 7th" (1872). A list of Past Commanders of the Commandery shows John O. Dominis to have been the first commander, and King David Kalakaua the fifth.

The membership at the present time is less than two hundred.

CRYPTIC MASONRY

The latest of the Masonic organizations to be established in the Islands is Honolulu Council No. 1, Royal and Select Masters, for which dispensation was issued May 1, 1940, by General Grand Master Charles H. Johnson. Walter Randolph Coombs, distinguished Hawaiian Freemason, was honored by being named as first Master of the new council. The council started with fifteen members and, their returns showing but two members greeted during the period in which their dispensation was in force, decided to continue the dispensation until the next triennial meeting in 1945, at which time it is hoped war conditions will cease to prevent an expansion of this part of the American Rite of Freemasonry.

THE SCOTTISH RITE

A charter was granted October 20, 1874, by the Supreme Council of the Southern Jurisdiction of the Scottish Rite, to a Lodge of Perfection, a Chapter of Rose Croix, a Council of Kadosh and a Consistory. The Hawaiian names of these bodies was changed in October, 1917, to "Honolulu."

A Lodge of Perfection, a Chapter of Rose Croix, and a Council of Kadosh were located at Hilo, on the Island of Hawaii, in 1901. In 1907 similar bodies were established at Kahului, on the Island of Maui. The Rite has a very beautiful home in Honolulu. Combined membership in the Hilo, Honolulu and Kahului bodies is 145, 775 and 81—a total of 1,001.

Pitkin C. Wright, a native of Iowa, was responsible for the establishment of the Rite. Albert Pike, then Sovereign Grand Commander of the Southern Jurisdiction commissioned him his Special Deputy for the Sandwich Islands, and he spent three months on the Islands communicating the degrees to the first group of members.

RED CROSS OF CONSTANTINE

A conclave of this Order was established in the Islands, at Honolulu, June 7, 1927; it bears the name Honolulu Conclave No. 61. Walter R. Coombs is serving as Intendant General for the Islands. While the membership of this Order is always small, recent statistics show that it is active.

MISCELLANEOUS GROUPS

Aloha Temple of the Mystic Shrine serves the Shriners; they have a country home at Waimanalo which has proved exceedingly popular. It has Aloha Court of the Royal Order of Jesters attached to it.

The National Sojourners, made up of men in the Armed Services, maintains two chapters, one at Honolulu, the other at Schofield Barracks; both are active.

To satisfy the demand for other groups, there have been established at various times, seven chapters of the Order of the Eastern Star, the Daughters of the Nile, an Order of the Rainbow and Honolulu Chapter Order of DeMolay. With the regular Masonic groups and these auxiliaries, there would appear to be plenty of fraternal life existent on the Islands. Recent activities

in the Islands and the quartering of many troops in that vicinity have kept our brethren there so busy that it was recently announced that requests for conferring degrees would have to wait a regular time, because so many of the Hawaiian membership are busily engaged in various types of war work and their time is limited in the lodge hall.

May Peace come again soon to these beautiful Islands of the Pacific and may the Freemasonry of that territory continue to exert a beneficent influence in solidifying the peoples of the various races, creeds, and nationalities into one force working for the betterment of all.

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FREEMASONRY IN DENMARK

By RAY V. DENSLOW

The Freemasonry of Denmark was becoming recognized by practically every American jurisdiction until the storm broke and Hitler invaded that beautiful little country. The writer visited Denmark in 1936.

Recent dispatches tell of the outstanding and fearless action of Denmark's king when surrounded by the Nazi army, his people being slain in the streets, and all access cut off from the Swedish shores. These messages do not convey to the reader the feeling of the people towards their King. Nor is this attitude a new one for the people, for it is told that his predecessors were held in just as high esteem. Just how true the story may be, I cannot say, but it emphasizes the mutual relationship between King and people; it is the story of a former King.

Near the beautiful capital city of Copenhagen stands a tower some 150 feet in height, approached by a winding carriageway. Here, many years ago, came the Czar of all the Russias, then in full power and in full cognizance of his authority. To impress the King of Denmark duly, he said:

"I can do something you cannot do; I can command the haughtiest noble of my court to throw himself from this tower, and he would obey me instantly, and dash

out his brains on the rocks beneath—and you can't do this."

"No," said the aged King, "I can't do that, but I will tell you what I can do. I can lay my head down in the lap of my humblest subject and sleep in peace and security—and you can't do that."

King Christian X, the present sovereign, holds the position of Grand Master of the National Grand Lodge of Denmark. If he is liked by his people, he is loved by the Freemasons. In other occupied countries the possessions of the Freemasons have been taken over by the Nazis and sent to Berlin; it is hardly probable that such action has been taken in Denmark in view of the King's high position in the fraternity. King Christian X came to the throne May 14, 1912, at the death of his father, King Frederick VIII who had been Grand Master since 1872.

The Freemasonry of Denmark is Scandinavian, or Swedish, in character; this system is followed by the Grand Lodges of Norway, Denmark and Sweden, and

has its own special character not found elsewhere in the world. It appears to have been formed under the influence of the theosophic doctrines of the celebrated Swedenborg and includes the plan of Gustavus III and his brother the Duke of Sudermania to become the restorers of the Temple. It has been well described as a mixture of English Freemasonry, the Scots degrees of France, the practices of the Templars and ideas found in the Rosicrucian and Hermetic fraternities of the Middle Ages. The story of the Scandinavian Rite is an interesting one and we hope later to dwell upon it more fully.

The degrees conferred under the Scandinavian system are divided into four distinct groups, and the first group corresponds to our craft degree; the second group corresponds to our chapter series, while the other groups are much like the Order of Malta and the chivalric degrees. The arrangement is as follows:

St. John's Lodges:

- 1° Entered Apprentice
- 2° Fellowcraft
- 3° Master Mason

St. Andrew's Lodges:

- 4° Apprentice Companion
- 5° Excellent Companion

Chapter of the East:

- 6° Knight of the Rising Sun in the East and Jerusalem

Chapter in the West:

- 7° Knight of the West and Confidant of Solomon

Higher Degrees and Orders:

- 8° Confidant of St. John
- 9° Confidant of St. Andrew
- 10° Member of Chapter
- 11° Dignitary of the Chapter
- 12° Vicar of Solomon

The 8° and 9° are official grades and explain the symbolism of lodge and chapter; the 10°, 11°, and 12° are apparently civil orders, the 12° being reserved for the King who is Grand Master. None are admitted to the 11° but those who have four quarterings of nobility. The Rite is actually composed of the first nine degrees. Finally, there is another degree or Order, instituted by Charles XIII, May 27, 1811, it being a civil order and conferred upon Freemasons only by the King "to excite his subjects to the practice of charity, and to perpetuate the memory of the devotion to the Masonic Order to his person while it was under his protection" and "to give proof of his Royal benevolence to those he had so long embraced and cherished under the name of Freemasons." It is:

- 13° The Order of Charles XIII.

The Order is made up of the King, Princes of the Royal Family, twenty-seven lay brethren, and three ecclesiastical brethren, all of whom are equal in rank in the Order.

THE BEGINNINGS OF FREEMASONRY

Several dates are given as the date of the establishment of the first Danish lodge, but it is generally ad-

mitted that while the first lodge came in 1743, yet it was not until October 25, 1745, that a warrant was received from the Grand Lodge of England, authorizing the establishment of the Lodge "Zorobabel," which lodge is still in existence and still continues to work the three craft degrees. In 1792, Prince Charles became the sole head of Danish lodges and this may be said to be the date of the beginning of the Grand Lodge. His death occurred in 1836. His successor, Frederick VII, decreed, January 6, 1865, that the Swedish Rite should be used from that time and since that date no other working has been employed. Shortly after this decree, the National Grand Lodge of Denmark was established working under the new constitution and succeeding to all the rights of the former Grand Lodge, that Grand Lodge having practiced for many years the "Rite of Strict Observance" which was Germanic in ideals and character.

There are four craft lodges in Copenhagen; they are known as "St. John's Lodges." The oldest is "Zorobabel of Frederick," which as we have seen was founded in 1745. There are thirteen Craft lodges in other sections of the country, including two in Iceland, one at Akureyi, established in 1932, and one at Reykjavik, established in 1918. There are two St. Andrew's Lodges in Copenhagen, and three in the provinces. These chapters correspond to our Royal Arch Chapters. There is a chapter in Iceland working the 7°; one at Odense works the 7° and 8°. From an announcement sent out by the Grand Lodge in September, 1939, we learn:

"In 1765 the Lodge Zorobabel adopted the Strict Observance, and in 1785 it joined the modified Strict Observance in accordance with the resolutions of the Wilhelmsbad Convention. Many other lodges have seen the light of day in course of time, but only three of those established before the introduction of the Swedish Rite are still alive—one at Odense, one at Elsinore, and one at Copenhagen. Members of the grand lodges recognized by the National Grand Lodge of Denmark may visit its lodges up to and including the third degree, irrespective of their religious persuasion."

In justice to our Danish brethren we should explain that the Rite itself represents a continuous development, beginning with primitive humanity as exemplified in the Old Testament (the Craft degrees) and ending with the highest and deepest principles dealing with the human soul as exemplified in the teachings of the New Testament. Under such circumstances one can see why our Scandinavian brethren cannot accept non-Christians in their higher degrees. In fact we can see no reason for a non-Christian wanting the degrees, just as in this country the non-Christian does not apply for the Christian Orders of Freemasonry.

Then too, there is a difference in many other matters. The Rite is a unified system. It has a centralized control under the Grand Master, who is elected by vote of the highest officials of the chapter whenever a vacancy occurs. He usually serves for life, just as in the

English Grand Lodge. Masters of Lodges are likewise elected, but they never hold the position for life for the reason that the officers of the chapter are filled from lists of brethren who have served as Master, and the law is such that when a chapter office has been accepted, the lodge connection must be resigned. As to the selection of a Master—three eligible names are proposed by the King for Master of the lodge; the lodge which has been found most satisfactory.

A few years ago the Crown Princess of Denmark (Ingrid) visited this country and was quite favorably received. It was not generally known as to her Masonic connections—her grandfather, King Gustav V of Sweden, and her grandfather, the Duke of Connaught in England, were both Grand Masters of Grand Lodges; her uncles and brothers are all Freemasons.

In 1936 a medal was struck by the Grand Lodge of Denmark, commemorating the King's twenty-fifth anniversary in Freemasonry. In that same year, Past Grand Master Melvin M. Johnson visited Denmark and presented the Massachusetts Henry Price Medal to the King in token of their recognition of his service to Freemasonry.

The personnel of Danish Masonry is high, number-

"THE PROOF OF THE PUDDING"

Being Part II of the Series: "Wanted—Romance"

By JOHN BLACK VROOMAN

"Get that suitcase, and let's get down to the end of the car," said the old master. "Our station is next, and we want to be in line to get off quickly."

"If there weren't so darned many soldiers traveling, we would not have to put up with this discomfort," grumbled the youngest Mason, pettishly throwing his handbag on the seat.

"See here, young man," said the old past master sternly, "If it was not for these men, we would all be fugitives from a Nazi prison, so don't be so darned quick on the trigger. You had much better take things as they come. Now then, off with you, let's go out of here."

"Firmly sandwiched in between two soldiers with barrack bags and suitcases, the two men finally reached the station platform, where they were met by a tall, red-haired man with a Square & Compasses in his coat lapel.

"Mr. Livingston, I presume?" said the old past master stretching out his hand in friendly greeting.

"You are more right than you thought," said the other, laughing, "for that is really my name. Jack Livingston, at your service, and you must be Bill Bailey."

"Bill Bailey is right, and this is Jim Stuart, a Master Mason in Constellation Lodge No. 450, Huntsville. He and I are interested in getting first hand information about you, your work, and what Masonry is doing to 'carry on' in the war effort."

ing members of the nobility, the Royal Family, business and professional men in all walks of life, professors, and outstanding citizens. The celebrated Danish sculpture, B. Thorwaldsen, was an honored member.

Headquarters of the National Grand Lodge are in a beautiful temple some distance from the business section, and on one of the principal thoroughfares of the city. The Temple was completed in 1928, is large and commodious, excellently furnished and beautifully decorated. There is a room in this temple for each degree which they confer. Each member has his private locker which contains his gloves, aprons, jewels and silk hat; in the main hall we beheld 4,000 of these individual lockers.

The grand old man of Danish Freemasonry is the veteran William Mallings who has visited the United States on several occasions bearing greetings from his King and Grand Master. If living today, he is well past the eighty-year mark, but in spirit he has the enthusiasm of youth. He represents the spirit of Danish Freemasonry, dignified, exclusive, charitable, patriotic, and deserving of the sympathy and support of the Masonic world.

"Now let's get into the Center car, and go down to the Temple" said Livingston, "and I want to tell you now, we have no formality here. I'm Jack, and you'll be Bill and Jim—Brother Masons."

"Right," echoed both the others in unison.

"How do you rate such a snappy car," asked Jim, "and what do you do for gas, during rationing?"

"Answering your last question first, I'll tell you this—that Uncle Sam wants us to carry on for him, and we have been treated with the greatest consideration by our local Ration Board. Anything that we really need, we get without question."

Climbing into the car, the trio was soon rolling along, and pulled up in front of a large stone building. That it was the Masonic Temple was evident, and that it was the location of the Masonic Service Center was shown by the large sign over the door—"Army & Navy Masonic Service Center."

"As to the reason for maintaining a car," continued Jack, "We are twenty miles from the military reservation, and it is necessary to be there a great deal of the time, which we could do but partially, if we had to rely on commercial transportation."

"But I always thought that a Masonic Center was the only place where Masonry functioned," said Jim, as the three fellows trooped downstairs into the basement, and entered the cozy club room that awaited them there. "Guess I'll have to get wise to all of these things,

if I expect to know anything at all about what Masonry is doing."

"Sit down," said Jack, "and we'll try to get a clear picture of this situation—a sort of a snake's-eye view of it, so to speak, if you look at it from here in our 'den.' We are mighty proud of our set-up."

Jack Livingston settled himself deep in an easy chair, pulled out a battered old pipe, carefully filled and lit it, then stretched out his legs and leaned back and closed his eyes as if in a reverie.

Both the others looked at Jack, then slowly walked around the large room, carefully noting the pleasant atmosphere of homelike comfort, the large game room in the back, the row on row of magazines and papers, and finally, the sofa and easy chairs, arranged for quiet meditation and relaxation.

Nothing seemed to be missing, and Jack smiled knowingly, as he watched the pilgrimage. He knew what was going on in their minds, and he sat up, waiting for the question he sensed were coming.

"I feel like the country lad who saw an elephant for the first time," said Jim. "He just upped and said, 'There ain't no sech animal.' I can't believe it possible to have something like this without the pomp and circumstance of publicity, regimented activity and hard work."

"Well, I'll grant you that we do have the hard work," laughed Jack, "but the rest of it is as dead as the dodo bird, so far as we are concerned."

"You see," he continued, in explanation, "we go on the theory that it is the personalized and individualized human touch between man and man which counts the most, and not less important business of furnishing entertainment and fun."

"Do you cater specially to members of the Masonic Fraternity?" asked Bill, "or do you take care of every one who wants to come in?"

"Did the government ask our soldiers, sailors and marines if they were 'Masons,' asked Jack, "or did they take all of them?"

"They took all of them," agreed Bill, vigorously, "which answers my question."

"I want to explain a little more," continued Jack, tapping the ashes from his pipe, and scooting his chair

closer to the others, who had sat down. "We have two sorts of Service Centers, maintained by the Masonic Service Association, one we call the 'Social' Center, mostly located near large camps right on the edge of town, or with exceptional transportation to allow the soldiers quick and easy access; the other is what we know as 'Contact Centers.'"

"May I interrupt with a question?" asked Bill.

"Shoot."

"Is it necessary to have two types of Center, or can you have a combination?"

"Just depends on where the Center is, local conditions, and a lot of other things. Mostly, the two work hand in hand, with one or the other predominating, as the occasion may demand."

"What constitutes a 'Contact Center'?" asked Bill.

Jack slid out of his chair and went to the large desk in the corner, dragged a huge file from it, and brought it over to where the others were sitting.

"This is my file for contact requests made by a Masonic body for a soldier located at Camp Blaze. The soldier is a Mason or relative of a Mason. He lives in another State, but is in military service, and is, or was, located in this military reservation. We have been asked to call on him, make him feel at home, and give him fraternal courtesy. If he is still here, we do it, invite him to the Center, and make a direct report back to his Lodge, telling them that we have seen him. If he is gone, we inform the Lodge. This is what we know as a 'Contact.'"

"Do you find many who want to go to Lodge?," asked Bill.

"We have about ten Blue Lodges in this vicinity, and several other Masonic bodies, and of course, if a soldier-Mason asks us to go to Lodge, we try to accommodate him. We try to help every soldier do what he wants to do, within military and Masonic boundaries of law and custom."

"How do you find these men," queried Bill.

"Now, now," exploded Jack, "you are putting the cart before the horse. Wait until we take a trip to the Camp, and all that will iron itself out. The best way to find out how to do something, is to do it. Now then, come on, let's eat. I'm hungry as a wolf."

SALUTING AT THE ALTAR

Saluting the Worshipful Master upon entering or retiring from the Lodge while at labor, is something that is taught the initiate, but how many know the significance other than they were so instructed?

The purpose in giving the salute is to avow to all brethren present that one remembers the obligation and the penalty. It is held that, when the salute is done in a haphazard, slipshod manner, it is a fair indication of the impression the initiation made upon the candidate. The initiate may not be so much at fault for the

impression he creates, for the responsibility is of the officers conducting the work. It is a satisfaction to know that the certificate association is qualifying and certifying officers who can efficiently present the work in an impressive and understandable manner.

When presenting the salute the Worshipful Master answers, to signify not only recognition but that he, too, stands upon the level with the brethren, and is honored by the same ties.



EYES AND EARS FOR UNCLE SAM

Grand Commander Melvin M. Johnson wrote to Mr. J. Edgar Hoover, offering the Federal Bureau of Investigation the full cooperation of 218,000 Scottish Rite Freemasons in the Northern Masonic Jurisdiction.

Mr. Hoover replied with a gracious acknowledgment of this proffer of service and expressed his appreciation to the Sovereign Grand Commander for his discussion of this matter at Buffalo.

The F.B.I. desires to take full advantage of this offer of assistance and made these practical suggestions:

"In this connection, it is not desired that any investigation be undertaken by individuals. However, it would be appreciated if the members in your jurisdiction would advise the nearest office of the F.B.I. of any information which may come to their attention and would affect the defense of the United States; particularly, any information which may come to your attention in connection with possible Espionage, Sabotage, and any other matters which might be harmful to the internal security of this country.

"This information should be furnished to the nearest Field Division coming within the jurisdiction of the Northern Masonic Jurisdiction. These offices are as follows:

707 National Savings Bank, Albany, New York

100 Milk Street, Boston, Massachusetts
400 U.S. Ct. House, Buffalo, New York
1900 Bankers', Chicago, Illinois

637 U.S. P. O. & Ct. House, Cincinnati, Ohio

900 Standard, Cleveland, Ohio
913 Federal, Detroit, Michigan

715 Grand Rapids National Bank, Grand Rapids, Mich.

327 Federal, Indianapolis, Indiana
735 U.S. P. O., Cust. & Ct. House, Milwaukee, Wis.

1836 Raymond-Commerce, Newark, New Jersey

510 The Trust Company, New Haven, Conn.

234 U.S. Court House, Foley Sq., New York, N. Y.

500 Widener Building, Philadelphia, Pa.
620 New Federal, Pittsburgh, Pa.

510 Industrial Trust Co., Providence, R.I.
1107 Illinois, Springfield, Ill.

708 Loew Bldg., Syracuse, New York

Each member of the Scottish Rite who sees anything which arouses his suspicions, or hears anything which tends to undermine loyalty or to obstruct the war effort, can serve the Nation by promptly reporting the matter to the nearest office of the F.B.I. It is not given to all of us to bear arms but we can dedicate eyes and ears to our country.

We owe a great debt to the men of the F.B.I. Their service is not as spectacular as that of the men in the armed forces but it is equally heroic. They face danger every day, and what they have accomplished is almost miraculous. We are grateful to these men. Let us help them if we can.

"WE CATHOLICS"

The Editor of the NEWS-LETTER recently found on his desk a copy of the "Boston City Reporter"—for August 15, 1943—a four-page paper edited by Miss Frances Sweeney.

The theme of the entire number, "It Can Happen Here—Yet" dealt with the ever-present menace of race tension in Boston and listed fourteen "incidents" which have occurred in 1943. It is an able defense of essential Americanism, a plea that Catholics take their full share in the effort to guarantee public safety.

There are, however, certain references which raise other questions in our minds. "We Catholics have high responsibilities as the dominant social group in this area." . . . "We Irish Catholics because of our control of city government, the police department and the School Committee must live up to the enormous responsibilities which we so naively seek."

Everyone will agree that if a group which called itself "We Congregation-ists or 'We Methodists' or even 'We Protestants' were to make such an open profession of political power, there would be an angry protest. What would happen if "We Freemasons" were to proclaim ourselves a "dominant social group" in any area or were to announce candidly that, as a group, we control any city government, any police force, any Board of Education? Would our Roman Catholic fellow-citizens remain silent?

The intrusion of any sectarian bloc into the American political scene in any city creates tensions which are just as perilous as race war. There is room, un-

der our flag, for all churches and there must be neither bigotry nor intolerance. When a religious group either as a corporate body or as individuals bound together by what the "Boston City Reporter" calls "our hypersensitive Catholic loyalties" seeks political control, the historic American tradition of the separation of Church and State is in serious danger.

Freemasonry deplores anti-Catholic prejudices and agitation, but any such assumption of political power is so essentially at variance with our traditional American idea that Freemasons and all other loyal Americans are moved to indignation and protest.

M.H.L.

WAR SERVICE IN SCOTLAND

The Sovereign Grand Commander sent a generous contribution from our Supreme Council to the Supreme Council for Scotland to be used for war relief.

Under date of October 16, 1943, V.V. Ill. D. B. Sinclair, O.B.E., W.S., 33°, Grand Secretary General, wrote a gracious letter of acknowledgment. He reports that between 30 and 40 deserving cases have been assisted with grants varying from \$50 to \$150. Most of these grants were to help Freemasons whose house and furniture had been damaged or destroyed in air raids.

In one case, a brother lost not only his house and contents, but his wife and child were killed. Another brother whose house was destroyed died as a result of the raid. Widows of two brothers killed by enemy action have been given grants to relieve their distress while a third widow has been given school fees for her children.

These Masonic gifts are, of course, in addition to any pension or compensation grants by the Government. "My Supreme Council," writes Ill. Bro. Sinclair, "desire once again to thank your Supreme Council for this generous and ready help to brethren in Scotland who have suffered through enemy action."

SCOTTISH RITE NEWS

Keystone Consistory gave a cordial welcome to the Grand Prior on October 8. Three brethren drove up the mountain to Pocono Manor, visited for a little while with Dr. and Mrs. Lichliter who were there on vacation, then escorted their

guest back to Scranton in time for an enthusiastic rally of the membership.

At a dinner conference at the Scranton Club, officers and degree workers discussed ritual problems with the guest. Later, in Shopland Hall in the beautiful and well-appointed Masonic Temple, the Grand Prior spoke to a large gathering on the present task of the Scottish Rite.

Ill. Thomas E. Evans, 33°, Commander-in-Chief was in charge of all arrangements, ably assisted by a corps of loyal officers and by Scranton's well-known and greatly respected veteran leader: Ill. David J. Davis, 33°.

There was a touch of pathos in connection with the conferring of the 33° at Buffalo upon one brother from this Valley who witnessed the degree from a wheel chair. Bro. J. Edwin Johnson of Wilkes-Barre, President of the Johnson Engineering and Manufacturing Co., knew that his days were numbered. He suffered from a disease which still baffles medical science, but hoped and prayed that he would live long enough to receive the 33°. His prayer was granted and he was happy beyond all words when the Sovereign Grand Commander personally placed the ring upon his finger. There was nothing more he asked of life. On Thursday he returned home, on Friday he passed away. Ill Bro. Johnson was greatly respected in the Valley of Scranton for his character, business integrity, and sound judgment.

AWARD

At the Convocation of Massachusetts Consistory, on October 22, the Meritorious Service Award was conferred upon Brother George T. Everett, 32°, by Ill. Norman K. Wiggin, 33°, at the request of Ill. Arthur Prince, 33°, Deputy for Massachusetts.

Brother Everett was prominent in business circles in Boston and was generously active in Freemasonry. He was Past Grand Commander of Knights Templar and had given many years of loyal service to the Scottish Rite. He had worked hard all that evening supervising the ceremonial section of the 32°, and when he received the medal he was so deeply touched that he found it difficult to respond. There was an inescapable sadness associated with the incident for within a few minutes after the ceremony he was stricken, removed at once to a hospital, and passed away with a few days.

SPANISH-MASONIC

PLOT CHARGED

A dispatch from Madrid, Spain, reports that a weekly magazine, *El Español*, charged that a "Spanish Masonic plot" to overthrow Generalissimo Franco

has been discovered and that its object was to place Prince Juan III on the throne in order to bring Spain in with the Allied Nations. It was claimed that this plot was formed by Martinez Barrio, former Premier and President of the Republican Spanish Parliament, and photographs of documents were shown purporting to be from Martinez Barrio as Masonic Grand Master of Spain.

This is absurd, as there are not enough Masons in Spain, nor were there ever, to carry out such a plot. Most of the leaders of Spanish Masonry have been executed by Franco and his regime.

GALLERY LODGE IN ENGLAND

The "father" of Gallery Lodge No. 1928, in London, is John Martin who entered upon his 97th year in October. He is now living in retirement in Devon, but his connection with the *Daily Telegraph* extended over 50 years as did his activities as a parliamentary lobby correspondent in the famous "Press Gallery" for which the lodge is named.

FATHER INSTALLS

GRAND MASTER

Edwin L. Holt, in October, was installed Grand Master of the Grand Lodge of New Mexico by his father, Herbert B. Holt, who was Grand Master 1926-27. Also, at the communication, Alpheus A. Keen, 33°, was reelected Grand Secretary for his sixtieth consecutive term, thus extending a record that is doubtless unequalled in the world.

APPRECIATES CRAFTSMAN

Dec. 3, 1943
522 East 6th St.
So. Boston, Mass.

Editor Craftsman,

My dear brother Moorhouse:

For the past several months, after reading *THE CRAFTSMAN*, I have been forwarding it to Bro. J. B. Sutter, Sf. 2/c 118TH Const. Batt. Co. B P. 6 A.B.S. Gulfport, Miss., U. S. Navy, who is also Worshipful Master of the Lodge at Wiscasset Maine.

He has appreciated reading *THE CRAFTSMAN*, and I thought you might be interested in an excerpt from his recent letter, in which he refers to the helpfulness of the article regarding Military Lodges and Clubs.

I quote:

"Two other fellows and I got our heads together a couple of weeks ago and made plans to start a Masonic Social Club among members in our Battalion. We got permission of the Commander and studied up all we could find on the subject, including some articles in *THE CRAFTSMAN*, you sent me, on Military Lodges and

Clubs, and a letter from the Grand Lodge of Illinois, in answer to an inquiry by one of the two other fellows. We called a meeting in the Chow Hall, Wednesday, November 19TH to form the Club. We elected officers and decided on some of the more important things to be done right away. I was elected to the office of secretary and I can see that I'll be kept busy. There were seventeen of us at that first meeting, but we expect many more as soon as the word gets around.

"We hope to form a degree team soon as there are several to take their degrees, but can't get to Lodge for them. Among them are our Chaplain and a Chief Petty Officer. I hope we can make a go of it and I see no reason why we can't. There must be over one hundred Masons among us, and this is called a "Can-Do" outfit.

"We owe a lot of thanks to you for lending us *THE CRAFTSMAN*, for without the information we got from them we couldn't have gotten started for several months or until we could gather it up from our several Grand Lodges. I've written to my Grand Lodge, for information, advice and instruction and also for a roster of U. S. Lodges to use in checking upon those who come in. We won't be doing any work until we're better organized and have some more definite knowledge of what we can and can't do. We don't meet as a Lodge but I'm very sure we can organize a degree team and do the work for any Lodge that will have us do it.

"There will no doubt be a lot of problems to iron out and perhaps some difficult ones to handle, but I feel sure we'll come out O.K. and everyone will be glad that he had a part in the Club and in the work we're planning on doing, both for the Fraternity and for others.

One of our first jobs will be to get a better attendance at church. It is rather difficult because so many go out on liberty Sundays and a lot play ball etc; maybe we can figure a way to make them want to go.

"I've got to work on my records of the first meeting of the Club. I got some record books in town awhile ago, and am to keep two duplicates. One, I'll keep in my gear, and the other is to be kept with the Battalion records, both for safety against loss and to be accessible to the Commander if he should want it.

"I'd like to know what you think of our idea of a Masonic Club and if you can dig up any more literature on the subject, send it along."

End of quote.

I think it is encouraging that our Brothers in the service are thinking along Masonic lines, and that they haven't forgotten the instruction they received

in their Blue Lodges. I feel that this is an excellent indication for the prosperity of Masonry now, and when the peace is won.

Please accept my thanks, and that of Brother Sutter, for your excellent *MASONIC CRAFTSMAN*.

Fraternally yours,
HORACE WINTHROP WEST

AN ANCIENT APRON

Damariscotta, Maine
Dec. 22nd, 1943

Editor Craftsman,

Dear Mr. Moorhouse:

I was interested a few months ago in your story of a Masonic apron 125 years old. I have one which is certainly 135 years old and probably considerably older. It was given me by Mrs. Grace Borland Glidden and was originally worn by her grandfather, John Borland and later by her father, Capt. Samuel Borland. John Borland's travelling card, issued by the Grand Lodge of England hangs framed in the hall of Alna Lodge No. 43. It is a peculiar document. The left half is in English and states that John Borland is a member in good standing of Lodge No. 236, but does not give the name or location of the lodge. It is dated April 17th, 1807. The right side is a Latin translation of the left side. The apron is of white silk with blue trimmings. At the top was the All Seeing Eye painted on a shelllike substance. This has yielded to the effects of time. On the apron is a blue silk shield with the square and compasses embroidered in heavy silver thread. The compasses are not of the conventional modern design, but the arms have a bulge near the hinge. The entire apron is surrounded by a heavy silver fringe. John Borland became a charter member of Alna Lodge when it was constituted in 1823. Naturally I prize the apron highly. On one occasion when a representative of the Grand Lodge was present, I showed him the travelling card and gave him the history of the apron. He gasped and said "Do you wear the apron? It should be in a glass case!"

I should add that Lodge No. 236 in England is Good Fellowship Lodge and is located in Chelmsford.

I would add that I have the fifty-year medal for continuous good standing; was raised in King Solomon's Lodge in Waldo-boro and am a Past Master of Alna Lodge. Alna Lodge was constituted in Alna originally, later moved "towards the East" to Damariscotta. It was named for the town of Alna. Alna is the English adaptation of Alneus, the Latin word for alder.

Fraternally yours,
GEORGE W. SINGER

Grand Encampment of Knights Templar of the United States of America

OFFICE OF THE COMMITTEE ON CHRISTMAS OBSERVANCE

Most Eminent and Dear Frater:

The following sentiment has been prepared by the Christmas Observance Committee:

To Charles Noah Orr, Grand Master:

The hearts of the many thousand Sir Knights who confide in your leadership, rejoice that the needs of this hour are matched with your faith, courage and sincere devotion to all our cross and flag hold dear. To you we pledge sincerest loyalty as we strive to embody in daily life the message and trust of our Blessed Emmanuel.

As the smoke drifts from the embattled line of warring hosts who suffer and toil for home and peace, faith brings a personal message. "Unto you is born a Saviour, whose name is 'Wonderful,' 'The Mighty God,' 'The Prince of Peace.'" Wonderful indeed is a leader who can assuage the lonely, fear gendering, yearnings of millions of a war and sin weary earth. Truly He must be none less than the Mighty God to bring an anodyne of hope and trust in a time like this.

No vapid illusion can answer our need. None less than a very strong Emmanuel will satisfy the pleading hearts of this burdened age. From millions of broken homes wherein anxiety and care are constant guests, faith sings a glad refrain to still their raucous fears. It is the angelic song. "Fear not, for unto you is born this day a Saviour. Christ the Lord." With eagerness we list the wondrous story of our Redeemer's birth. With faith we echo the greatness of His power and richness of His love to the strife saddened of this gloom shadowed earth.

We live in a period of exceptional courage. Millions of our own, who were happy yesterday in the strength of their youth, are today in jungle and desert, in the air and beneath the waves of the sea, making a record of sheer courage that is not only unrivaled in history but heartening in promise for tomorrow. Never has the cross of our Saviour been more worthily upheld than this Christmas morning by valiant fratres the world around. While we gather for our Christmas Observance they are living and ennobling the faith our toasts profess. All glory and honor unto them! All mercies and tenderness to those they love! Above all, all praise and adoration unto our Blessed Emmanuel who in this hour is their strength and friend.

Many pressing needs weigh down our lives but the one for a Saviour is direst of them all. How like our wise and loving Father to so graciously answer our supreme want with potent Christmas Gift. This morning hearts are exultant in joy as over the generations comes again the angel song. Our yearning hearts make swift response, O Emmanuel, Prince of Peace, hasten the glad day, when—

*"Peace shall over all the earth
Its ancient splendours fling,
And the whole world send back the song
Which now the angels sing."*

To you, beloved Grand Master, we express heartiest felicitations from all our Order. May health, peace and joy attend you through your knightly years.

To which the Most Eminent Grand Master responds, as follows:

To THE HOSTS OF TEMPLARY WHEREVER DISPERSED:

There was a song in the air, a star in the sky, a mother's deep prayer, and a Baby's low cry; for the Manger in Bethlehem cradled a King.

These thoughts inspire my heart as I respond to your gracious Christmas greeting.

That song and star was the sweetest and most challenging note that has ever greeted the ear and soul of man. Prophets and sages have followed the gleam and urged men to leave their low vaulted past of ignorance, hatred, war and bloodshed and rise to the full stature of their spiritual possibilities.

We are living in a period of great change and upheaval. The ancient moorings of the ship of life have been swept away by the onrushing tides of war. The mightiest struggle of all the ages is now on. Hundreds of our brave boys are daily claiming for their own a share in the immortality which Captain Prescott gave to Bunker Hill and David Crockett bestowed upon the Alamo. The winning of this war is a challenge to every member of this great Order. May we meet that challenge in battle and on the home front with an energy that knows no weariness and an intensity of purpose that knows naught of failure. The challenge comes to us from every battlefield and every patriot's grave, to every heart and hearthstone throughout this broad land.

The faith that laughs at impossibilities and foresees victory and freedom for all men upon this redeemed earth is the best guaranty that these things shall find full fruition in lasting peace.

*"Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise."*

That we may soon find our way back to paths of pleasantness and peace, that home life may again flourish, and that you may have a Christmas of real joy and a New Year of great content is the sincere and abiding wish of your Grand Master.

To Grand Commanders, and Commanders of Subordinate Commanderies under the immediate jurisdiction of the Grand Encampment:

The foregoing toast to the Most Eminent Grand Master and his response thereto are transmitted to you with the request that you extend an invitation, through the proper officers, to all Sir Knights within your jurisdiction to join in the sentiments expressed, on Saturday, December 25, 1943, at some convenient hour, preferably at the equivalent of Noon, Eastern War Time.

Courteously and fraternally yours,
JOHN EDWARD CARVER, P.G.C.,
Committee on Christmas Observance.

Ogden, Utah
November 15, 1943.

Address of the Grand Master:
CHARLES NOAH ORR
1126-1136 Minnesota Building
St. Paul 1, Minnesota

GRAND COMMANDERY OF KNIGHTS TEMPLARS
and the Appendant Orders of
MASSACHUSETTS AND RHODE ISLAND
Organized 1805

Holyoke, Massachusetts,
December 1, 1943.

To the Commanders, Officers and Sir Knights of the Commanderies
in the Grand Jurisdiction of Massachusetts and Rhode Island:—

GREETINGS:—

Your Grand Commander acknowledges with much pleasure the Christmas Greetings of Sir Knight Charles Noah Orr, Most Eminent Grand Master, and extends to him the sincere and loyal Good Wishes for the Christmas Season of all the Sir Knights of Massachusetts and Rhode Island. May the joy and happiness in the administration of the greatest trust and highest honor that Templary can bestow reveal to him anew the supreme consummation of blessedness on earth, the presence of the Great Emmanuel, God with us.

The advent of another Christmas finds much of the world groaning in the travail of war. At such a time the presence of many of our Sir Knights on far flung battle fronts can but quicken our valor and patriotism, as we realize that we still live in a land where the wills and minds and souls and bodies of men are still unshackled, and where freedom of worship, of speech and of conclave is still our sacred heritage. The greatest deeds of earth are born in sacrifice, and the sweetest music evolved in sorrow. Let us rejoice this coming Christmas Season that the rays of the rising sun of Victory already herald the dawn of the New Day.

To the Templar the beautiful narrative of the first Christmas in its oriental setting under the marvelous starlight of Palestinian skies, its Inn at Bethlehem, its watchful shepherds, and its chorus of angels singing an anthem of peace on earth to men of good will, is a picture more beautiful perhaps than any of which the world has ever dreamed. It has sanctified motherhood to all ages; it has beautified childhood to the end of time; it has exalted humanity to the throne of divinity, and gives to us a consolation and peace of mind that the world can neither give nor take away.

To the Sir Knights of this Jurisdiction and their families I extend sincere Christmas Greetings. May the spirit of Emmanuel find a resting place in the hearts and homes of each of you, and may the way in the New Year lead us into a happier world, and may the warrior, home once again, return his sword to its scabbard there to remain until consumed by rust.

It is my desire that the Sir Knights of each Commandery in this Jurisdiction, together with all visiting Sir Knights, gather in their respective Asylums at 12 o'clock Noon on Christmas Day to honor our Grand Master and Templary: thus to prove our loyalty, fidelity and devotion to the ideals of Christian Knighthood, and to reconsecrate ourselves to God, to Country, and to Templary.

Courteously and fraternally yours,
GEORGE B. SAMPSON,
Grand Commander.

Attest.

WILLIAM O. TUCKERMAN,
Grand Recorder.

CHICAGO

The Scottish Rite Bodies of Chicago closed their fall reunion in November with a large number receiving the 32nd Degree, in a class dedicated to members in the Armed Forces.

In October, about 900 of the Scottish Rite Masons of Chicago were entertained by Van Rensselaer Lodge of Perfection at a home-coming banquet.

Twenty-six applicants were accepted by the Masonic Veterans Association of Illinois at the annual diner this fall, bringing the new members for 1943 to 114, according to Harry H. Fuller, Venerable Chief. D. Graham Hutton, Director of British Information Services, was speaker of the evening.

THREE GENERATIONS

Three generations of the Billow family of Akron, Ohio, have been faithful and loyal Scottish Rite Masons, and the 33rd Degree has been conferred upon two of the members of this family in recognition of distinguished service in the Rite.

The late Capt. George Billow, 33°, was Master of Adoniram Lodge No. 517, in 1894 and 1895, and Master of Henry

Perkins Lodge No. 611 in 1911. He was president of the Masonic Temple Company from 1901 to 1916. His son, Charles F. Billow, 33°, was Master of Loyalty Lodge No. 645 in 1919, has been treasurer of the lodge since then, and has been president of the Temple Company since 1937. His son, Arthur F. Billow, 32°, was Master of Loyalty Lodge in 1942.

POINSETTIA

It was probably in 1828 that Joel R. Poinsett, a South Carolina Mason, and U. S. Minister to Mexico 1825-1829, found the glamorous scarlet flower that we know today as the *Poinsettia pulcherrima* and introduced it into the United States. This native plant of Mexico and Central America is usually in greenhouses in the North, but in the South it blooms profusely out of doors and grows high enough to hide the side of a garage.

Mr. Poinsett was Representative in Congress from South Carolina (1821-24) and was Secretary of War 1837-41. In 1830, he was installed Deputy General Grand High Priest of the General Grand Chapter, Royal Arch Masons, U.S.A.

All Sorts

CONJUGAL

Teacher—"Robert, please tell me what it is when I say, 'I love you, you love me, he loves me.'"

Robert—"That's one of them triangles when somebody gets shot."

SAME LANGUAGE

Here's a true saga from Cape Cod.

One of the well-to-do women at a summer colony was taken ill and called the local doctor. He told her to go to bed and stay there until next day, when he would call again. On this second visit he found her still ailing and told her to remain in bed two days more.

"But there's that affair tomorrow night I've simply got to attend and what's more I am going to do so."

"No you're not. Not with my consent. You will stay right in bed."

As he was leaving the room he turned to say goodbye and saw her sticking out her tongue at him.

He responded by thumbing his nose. "Just for that you can come back and see me tomorrow," she snapped.

LITTLE MINISTER

A clergyman who is scarcely five feet tall accepted the call to a new field. Entering the church for the first time on his opening Sunday, he was confronted with a very lofty pulpit. He climbed up into it and when he arose to preach his head could scarcely be seen above the rostrum.

Solemnly he announced his text:—"It is I. Be not afraid."

The reassurance was too much for the audience, which broke into laughter.

FINE ART

Overheard on a street car: Two teenage girls were discussing their teachers in quite heated terms.

One said: "Isn't Miss M—sarcastic?"

"I'll say she is," the other replied. "Boy, can she sarcazz!"

WRONG STEER

A mother whose soldier-son had recently been transferred to Texas thought she should brush up a bit on the Lone Star State. So she took a trip to one of Boston's branch libraries, and asked the librarian what material she had on Texas. The librarian looked up brightly and chirped, "You mean *income* taxes?"

SLIPPING

It's just possible that Hitler keeps going back to that Munich beer hall in a wild hope that some day he may find out what is was they put in his beer 20 years ago, and who.

TOUGH

A Commando on leave had spent a long evening with friends at the village inn. They showed him a quick way home across the fields, forgetting that the local bull was loose.

The bull attacked, not recognizing the Commando's beret. The unfortunate animal was gripped by the horns and lugged about the field until it managed to break free and bolt.

"Pity I had those last two drinks," said the soldier. "I ought to have got that chap off his bike."—English Clipping.

POST-WAR PROBLEMS

The number one problem for the post-war period is the adoption of sound fiscal policies. This should be the starting point of post-war planning. Unless we

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have a clear conception of what Federal expenditures will be and the type of tax policies that will be adopted, we cannot proceed very far with the blueprints of the future. This question of fiscal policy has an important bearing not only on the reconversion period, but particularly on the period beyond, after industry has fulfilled the pent-up demand and is forced to operate under its own steam. In fact, the post-war tax policy may largely shape the destiny of this country.

The issues are so vital and so far-reaching that they call for a most intelligent appraisal and understanding of the factors that make our economy tick. When taxes absorbed but a small proportion of our national income, it was not of much significance if mistakes were made in fiscal policies. But when taxes are so steep that the Government becomes the senior partner in business and takes the lion's share of the earnings, then it is highly important that the taxes levied should not seriously interfere with nor obstruct the workings of the economic machine.

To carry the post-war burden of a possible 300 billion dollar or more Federal debt and a Federal budget of at least 20 billion dollars, our productive forces must be in good working order.

It should be realized that industry is passing through the most trying period in our history. Emerging from a decade of depression, it was called upon virtually overnight to transform to war. When hostilities are over, its task will be to return to peacetime operations. Then for years to come it will be called upon to provide a high level of employment.

Faced with these conditions, it should be obvious that our tax policy can no longer be determined by political considerations any more than we can operate our military affairs on such a basis.

Heavy taxes have been imposed upon industry since the 1930's, with the present normal rate of corporation tax about twice that on individual income. This is unsound in principle and destructive in practice. It disregards the fundamental fact that industry represents an aggregation of units engaged in the production and distribution of goods, and is the chief source of income and employment. As a noted authority on taxation has said: "Taking the business concern as such is like taxing the pipe line instead of that which flows through it." Since our American system centers around business, it is highly important that no steps be taken that will chill the initiative and enterprise which have been responsible for our great economic progress.

Some of the social reformers advocate discriminatory taxation against large corporations on the theory that they are a menace. But this is not in accordance

with facts. The development of bigness was not a deliberate policy on the part of corporations, but was largely the natural outcome of economic progress. Size is determined largely by the fundamental factors within an industry, such as the character of the raw material, amount of capital needed, degree of risk involved, nature of demand for product, and the like. In response to these requirements we find large-scale operations in railroads, public utilities, insurance, banking, the automobile industry, chemicals, coal, petroleum, rubber, steel, sugar refining and similar lines. The chief advantages of large-scale operations are that they provide economies in the purchase and sale of materials, make possible the use of labor-saving devices and the utilization of by-products, and because of their position they command the best of talent

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in management. In other words, the size of an industry is in general determined by economic factors, and it is along this line that our economic system has been established. To unscramble big business by punitive and discriminatory taxation would result in the disintegration of our economic system. The yardstick to be applied to business should not be size, but rather its contribution to the general living standards. On that basis, large corporations have played a major role. There will always be a place for small, efficient organizations, but in some lines large-scale operations are imperative. Any arbitrary reduction in the size of private enterprise by taxation is likely to be followed by an increase in Governmental bureaucracy with its attendant waste, extravagance, and high cost to consumers.

A complete and thorough overhauling of our tax structure is one of the most important tasks in our preparation for the post-war period. While there will be a considerable difference of opinion as to the specific changes that should be made, taxes should be on an equitable basis and should not be a hampering influence upon business enterprise. A tax provision should be made at once to enable corporations to create cash reverses for the reconversion of plant, and rehabilitation and expansion after the war. This is important not only from the standpoint of arranging for corporations to maintain their solvency, but also that they may be in position to provide employment for the many millions that will be released from the armed forces and the war industries.

It should be realized that war profits of many concerns may be largely illusory and may disappear with post-war adjustments. Following a prosperous period af-

ter the First World War, a large number of firms were on the brink of ruin in 1920-21 because of the sharp decline in inventory values. So a substantial cushion should be provided for such a contingency. After the close of the war the normal tax on corporations should be reduced gradually to a maximum of around 20 percent. Only through reasonable taxes can industry regain its vitality and be able to perform under its own power.

If the high tax rate of even the pre-war period had been in effect four or five decades ago, it would have seriously checked the growth of practically all of our present large industries. In consequence, it would have prevented the development of the modern mass production methods that have provided us with such an abundance and variety of goods able to turn out war goods on anywhere near the prodigious scale that has been achieved.

For more than a decade, the tax income in the upper brackets has been so high that the net return on investment has been only about as much as can be obtained from tax-exempt securities. There is no incentive, therefore, to take risks or to embark upon new ventures. Prior to the 1930's, savings of this group constituted a most important source of new capital funds. In order to induce these savings to flow again into produc-

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tive channels, taxes on this type of income after the war should be substantially reduced.

Taxes in the post-war period will inevitably be high because of the large interest charges on the Federal debt and the heavy outlays for military purposes. But all non-essential items should be cut to the bone. If we are to maintain national solvency after the war we must eliminate waste and extravagance, reduce Governmental bureaus and commissions, and abandon the philosophy of spending our way to good times. Common sense should tell us that we cannot continue after the war to pile up deficits for future generations to pay. A conscientious and determined effort should be made, therefore, to balance the budget when the emergency is over.

The greatest threat to our solvency and private enterprise is the new philosophy of debt and spending. In effect, it is that we need not worry about the debt since we owe it to one another, and that tax payments are not a strain on our economy, but represent merely a transfer of money within the community. In consequence, according to the advocates of this theory, the Government should embark upon a huge spending program after the war in order to sustain purchasing power and

employment. This spending theory rests upon the assumption that this country has reached a mature economy and that there are no incentives for private enterprise to embark upon new ventures. Under the circumstances, therefore, the proponents hold that the Government should collect the savings of the country through taxes and then distribute this money through the spending channels. This is a pernicious, dangerous and fallacious doctrine, since it opens wide the door for pressure groups and commits the nation to chronic deficits. It would make the Federal Government not only the senior partner of business, but the initiator and director of our economic affairs. If such a theory is adopted as the basis of our national fiscal policy, we would proceed on the road of creeping collectivism, and in the course of time our private enterprise and democratic form of Government would be engulfed by totalitarianism.

Our principal task in laying the groundwork for the post-war period is to face the future with courage and faith, adopt sound policies as we go along, and restore the freedom of production so that we can carry the heavy load inherited from the war and provide for a high level of employment.—*New England Letter.*

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